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ABSTRACT

Millions of people were exterminated by the Nazi government during World War II because of genetic makeup, cultural heritage, religion, or physical disability. Rationalized by the Nazi's leadership as a method to achieve a "pure" and "perfect" race, the uncovering of the Holocaust to those outside German-occupied areas came as a shock at the end of World War II. Teaching about the Holocaust in schools of social work provides educators and students with a contemporary situation where students can examine issues of social morality, consequences of war, and other types of sanctioned social violence. Students can examine global issues of social justice, ethic (nationalistic) hatred cycles, and religious tolerance. From research, social workers and psychotherapists can also learn about the psychosocial effects of severe trauma experienced by survivors of the Holocaust and the impacts to second and third generation children of survivors and children of perpetrators. (Contains 16 references.) (Author/MKA)

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Department of Social Work
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Presented by
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Millions of people were exterminated by the Nazi government during World War II because of genetic makeup, cultural heritage, religion, or because of physical disability. Rationalized by the Nazi's leadership as a method to achieve a "pure" and "perfect" race, the uncovering of the Holocaust to those outside Germany-occupied areas came as a shock at the end of World War II. Teaching about the Holocaust in schools of social work provides educators and students with a contemporary situation where students can examine issues of social morality, consequences of war, and other types of sanctioned social violence. Students can examine global issues of social justice, ethnic [nationalistic] hatred cycles, and religious tolerance. From research, social workers and psychotherapists can also learn about the psycho-social effects of severe trauma experienced by survivors of the Holocaust and the impacts to second- and third-generation children of survivors and children of perpetrators.

Being stuck in my own view of the world, my own grasp of new visions

Before I bring focus on my topic and embed it into the realm of human rights, I want to start with a story that illustrates how hard it is for me, and I believe most others, to step out of our own paradigms of the world. I want you to remember November 9th, 1989. What happened on that day? Anyone remember?

On November 9th, 1989, the Berlin Wall fell. There was no political opposition from extreme groups in Germany, or, even moderates. The wall was disassembled quickly, rather quietly.

As a young girl, I saw the television coverage about the Berlin Wall. I remember, though only vaguely now, the coverage about the creation of this monolithic structure. This wall served to symbolize separation among the peoples of the globe. Like the Great Wall in China, it seemed destined to become an archeological treasure.

When, in 1989 the wall crumbled, I was overwhelmed and surprised—surprised that I had not believed the wall would be gone. I had, as most of us in this country, been taught to hold on to "good thoughts" and hopefulness in my consciousness as a precursor to unfolding "good" on the earth. Yet, when the wall collapsed, I realized how my thoughts had been self-limiting. I had, for nearly 40 years, held onto a "reality " and belief that the wall was a permanent architectural structure on the planet. The lesson for me: Don't believe everything you see. Don't accept the reality as it appears just because it looks like "the reality." And, imagine how reality should be, and, then, work to make the change--the BIG change, important social change that can and will bring about global peace.

Though I am not sure exactly how today I image global peace; I do not hold a Pollyanna-like utopian image. I believe, however, that we should see ourselves living in our local communities, our national environments, and connected as a global community, wherein we give equal respect to each person—man, woman, and child, recognizing the importance of each person's uniqueness. I think about how much I love every flower and tree I ever see as I walk; and how each person is like a unique flower and/or tree too. Most important for me, I believe we will gain global peace when we remove all social belief patterns or paradigms that espouse superiority over others. For me this is the basis of human rights that must be spread to everyone.

Introduction

As our agenda today is to learn more about defining and forwarding basic human right's principles for peoples of all ages, from all parts of the globe, and for people within all different cultural and nationalist identities. We can examine the Holocaust as a contemporary example of human morality and immorality. We can locate examples of how helping professionals, social workers and others, are helping survivors from that era—victims as survivors, perpetrators as survivors, and family members of survivors. We can translate even more current examples of social genocide wherein our learning from the Holocaust can prepare us to respond effectively and competently. We must, as with any area in which we work, however, learn about the topic in depth and with an ability to examine information critically so we are capable of working within both the client's focus/problem(s) and the client's context(s).

As we examine the Holocaust, we must also remember that American developed policies during World War II creating concentration camps that interned Japanese-Americans in our bordering states of Wyoming and Utah. Like Jews in Europe, most if not all Japanese-American's lost their personal belongings and property when they were shuttled into the interiors of our country. Unlike the Holocaust, however, America's policies did not appear to be predicated upon a stance of race superiority and racial genocide. We may, however, want to re-consider this statement in our later discussions because as one considers America's actions during World War II--upon Hiroshima and the camps. We killed most yellow-skinned on Hiroshima, and, we chose Japanese, not Germans to intern. Was American acting out its own, covert, racial superiority message? Our seeming naiveté should not serve as blinders.

Today we witness, through our hourly news media, the ethnic and nationalist hatred surfacing and re-surfacing around the globe, particularly, in the post-Soviet block countries. We must hasten to gain an understanding of events such as the Holocaust because there is transferable learning. The Holocaust represents one example of social genocide among human beings. Our improved understanding of this event will hopefully help curb this rising tide of ethnic hatred on today's globe.

Continuing political and social attention upon the Holocaust has come from health and mental health specialists. These professionals have served the health and mental health needs survivors since their release from captivity, up to and including present times. Today we find many political advocates addressing issues connected with the extensive financial and personal property losses of victims. We also are examining the role of countries throughout the globe and the political leaders

during this period. Historians and other scholars continue to study this entire war era to gain greater understanding about the human motivation and behaviors tied to such actions and events.

Learning about the Holocaust allows us to examine how one group of people creates a rationale and impetus to maim and kill selected groups of people. We also must address the emotional issues of perpetrators, those who exacted cruelty upon others. These people are also victims—victims of immorality and their own remembered fears and horrors.

For the surviving victims of the Holocaust (Rosenbloom 1995; Safford 1995; and others cited in reference section), these millions of people carry their stories of fear with them along with their memories of deep losses, their experiences of starvation, and numerous brushes with life and death. . Holocaust survivors suffer physical and mental challenges. The children of the perpetrators (Zilberfein 1996); and others cited in reference section) suffer too. So, we also know that children of the victims (Kaslow 1995) collectively are still affected. Second- and third-generation survivor groups live psychologically connected to their parent's scars. These children, we have learned from different studies, exhibit a host of emotional, physical, and social problems including active dreaming remembrances of, and projections from, their parent's experiences during the war.

Today, I want to address several areas related to the Holocaust. I do not however want to spend an extensive amount of time detailing the seemingly unending trail of travesties of the Holocaust. There are museums, books, movies, and web-sites that can provide ample information. Even though we learned this week that I want to help us learn from this period in time. I want us to see where and

how helping professionals have helped survivors and their progeny. I also want to offer some thinking about the "why" of the social genocide. Why would the Nazi's do this? How are armies of people created who are ordered to murder other people on a daily, evenly hourly basis?

I will first introduce a broad description of the Holocaust and give statistics that demonstrate the extent of loss. This seems important since today we see that many people know little about this time in history (Coloradoan, April 23, 1998, p. B1). Second, I want to introduce selected research information examining the trauma experienced by survivors and the impact on the next generations. Third, I will introduce a few principles that can guide our intervention with survivors and their family members. Fourth, I want to close with some examination of relevant thinking about the today's social hatred and concerns as a large portion of the globe moves out of Communism into models attempting to embrace Western Liberal democracy.

I am very grateful to my mentor, Dr. Gisela Konopka, Professor Emerita, University of Minnesota, recent recipient of the Martin Luther King Humanitarian award, who spent time on the phone with me, discussing her thoughts about the Holocaust and its lessons. Dr. Konopka is a survivor of the Holocaust. She is one of the founders of social work group work, author of research on adolescent girls, and leader in many important areas of social work. Her story, *Courage and Love* (1988), is one of so many poignant stories about growing up in early twentieth century Europe, fighting the Nazi's, being captured, imprisoned and tortured, yet surviving to give us her many special gifts. I will include some of her wisdom today because she has spoken about this area many times since she came to America after the war.

What is the Holocaust[1]?

The Holocaust refers to a specific series of actions and events by the Nazi regime before and during World War II that sought the annihilation of Jews and other selected groups of people. These actions represent a systematic, bureaucratic mandate to eradicate groups of people seen by the Nazi's as undesirable. Six million Jews and millions of others were killed and exterminated.

Using 1933 as a starting point, we estimate that nine million Jews lived in the 21 countries of Europe that would later be occupied by Germany during the war. Although Jews were the primary victims for eradication by Nazi's, up to one half million Gypsies and at least 250,000 mentally or physically disabled persons were also victims of this genocide. From 1933 through 1945, millions of other innocent people were persecuted and murdered. Ultimately, the Nazis were responsible for the deaths of some 2.7 million Jews in death camps. Among Jewish children, it is estimated that 1.5 million Jewish children were killed; the total number of Jewish children in Europe before this period was 1.6 million. [Almost a total elimination of Jewish children was achieved.] The total figure of Jewish genocide is estimated between 5.2 and 5.8 million, more than one-half of Europe's Jewish population. This is the highest percentage of loss of any people in the war. More than three million Soviet prisoners of war were also killed by Nazi's because of their nationality. Poles, as well as other Slavs, were targeted to serve as slave labor, and as a result of the Nazi terror, almost two million perished. Homosexuals and others deemed "anti-social" were also persecuted and murdered. In addition, thousands of political and

[1]Much of this factual information was obtained from an Internet site titled "A Teacher's Guide to the Holocaust," http://fcit.coedu.usf.edu/holocaust.

religious dissidents such as communists, socialists, trade unionists, and Jehovah's Witnesses were persecuted for their beliefs and behavior.

Though the most typical imagine that emerges when we first image the Holocaust are the death camps, many died at gunpoint and from other heinous violent acts. The *Einsatzgruppen* were mobile killing squads used up until 1942 to shoot Jews, prisoners and others. By 1942, the *Einsatzgruppen* had shot approximately 1.5 million Jews. It is documented frequently that the death camps, where gas was used, was seen to be a better, faster, less personal method for killing Jews, one that would spare the emotional anguish of shooters, not the victims. History records that the 1942 meeting of Nazi government officials at the Wannsee Conference was the point in time where the SS planned for the transport and destruction of all Jews in Europe, along with Russian prisoners of war, Gypsies, and others. The long-range plans of these Nazi officials were the elimination of some 30 million Slavs.

The Holocaust must be thought of as a large collection of information about people—people in the context of a complex history and emerging out of difficult economic and political times. Racism, centuries of bigotry, renewed nationalistic fervor in Europe, and worldwide economic depression was set into an arena of Germany's defeat in World War I, its national humiliation following the Treaty of Versailles, the ineffective Weimar Republic, and the political charisma, militaristic inclusiveness and manipulative propaganda of Adolf Hitler's Nazi regime.

What is different about the Holocaust from earlier persecution of Jews in Europe, persecution that existed throughout the entire millennium, was that the early

attempts to kills Jews was a matter of religious retribution. For the Nazi's, killing Jews met their goal of racial extermination.

Stories have been written that identify some of the many heroes and heroines, the perpetrators of this violence, the leaders who acted and the bystanders who did not act, and the underground fighters and rebels finding any solution, even illegal solutions to seemingly sanctioned crime.

> Dr. Konopka (1988) makes the point forcefully when she says
>
> The decision to be an active resister [for her and others] meant not only a decision for possible death; that would have been easy. It meant isolation from the whole fabric of a country in which one had grown up; it meant for the young ones a decision not to have children, or not even to marry. It meant giving up any hope for what we would call a normal life. (p. vi)

Why should we address Holocaust at this conference?

Two areas of focus seemed interesting as I examined material in preparation for this talk. First, I located many different articles addressing survivor issues and then intergenerational issues associated with the children of survivors of the Holocaust. For those of us who work in therapeutic interventions, I felt we might briefly present some research information in this area. Second, I am committed to advancing ideas from the Holocaust that help us better understanding the broad issues of people's adaptive responses to extreme trauma. Attempting to understand the causes of and perpetration for social hatred and social violence also focus my thinking. Let me begin discussing survivor issues and intergenerational issues related to social functioning. I will close addressing broader themes.

Survivors of the Holocaust and the intergenerational issues for Survivors and Perpetrator's survivors of the Holocaust

Social workers, along with physicians and other mental health specialists, respond to the health and mental health concerns of survivors of the Holocaust and their families. For those of us in the United States, it is important to recognize that the largest number of Holocaust survivors reside in this country outside of Israel (Rosenbloom 1995, p. 568). As the years have passed since their release from the death camps or from their places of hiding, survivors have had to go about the task of building their lives. Some tried to repress their horrors; others wrote about the atrocities they witnessed and experienced.

Many survivors of the Holocaust have suffered physically and emotionally since their release from captivity. They have suffered from chronic symptomatology and personality changes typical of the concentration camp survivor syndrome (CCSS) (Krystal & Neiderland, 1968; Chodoff, 1975, as cited by Davidson, 1980, p. 11). In this syndrome, we see the long-term effects of massive traumatization, traumatization that involved perpetual exposure of the death and torture of oneself and others with consequent imprinting of fear and blocking of aggression, as well as processes of dehumanization and degradation with impairment of self-image (Davidson 1980, p. 11). Many CCSS survivors have lived in or currently reside in specialized health care facilities (particularly in Israel), some live independently or with relatives.

In working with survivors, Rosenbloom (1995) offers some important observations. She states

1. Holocaust survivors are not a homogeneous group. Survivors vary by nationality, by occupational status, education, economic class, and the particular survival experience they had. Rosenbloom (1995) states that "Survivors emerged from different "hellholes" at the end of the war. Some lived for years under false identities...; others, in hiding places; and some in the forests... Each of these environments contained unique stresses and horrors and involved unique coping responses. The experiences may operate dynamically in the postwar functioning and behavior of the survivor " (p. 575).

2. Survival guilt (See Lifton 1979) is a universal phenomenon among those who remain alive while others perished. They experience, according to Lifton (1979), painful images of death, psychic numbness, and have a diminished capacity to feel which results in withdrawal, depression, despair, fearfulness, and apathy.

3. Survivors experience a dynamic tension between wanting to remember and wanting to forget their experiences.

4. Survivors are highly vulnerable when dealing with current losses because of the "unfinished business of grieving" their traumatic past experiences. [This grieving may not be something that can be 'finished' because of the emotional charges suppressed, repressed, and defended against.]

5. Family is a highly charged concept for Holocaust survivors because of the total or near total destruction of their families. Shoshan (1989) found that almost without exception, the experience of being violently and totally torn away from close relatives is at the center of the survivors' trauma. [Included in this issue is the extensive loss of friends who might have been as close as family members.]

6. Aged survivors without family may be a group at high risk because of the need for consistent, long-term supports from the community.

7. Among the responses we can generate include creating opportunities for collective commemorations and viewing survivors not only as clients but also as historians and teachers.

8. We must individualize our work when dealing with victims of genocide because these people have known the utmost of regimentation and degradation and further, we must acknowledge the strengths and help people discover their own meaning in survival. (p. 575-576).

Dr. Konopka provides another that I want to add here. She states that we should not attempt to rationalize fears. By our efforts to rationalize our fears, we

repress the feelings inside. There is no rationale for fear. It is a human emotional response. When we experience fear, at times when we make decisions that endanger ourselves, we must acknowledge that fear, and if we can be supported by friends and others, fine, yet, we may have to stand up for something and live with the fear.

The effect of the Holocaust experience on survivors who are parents has left many of them without the emotional comfort, social supports, and abilities to raise their children. Most notably, these parents have extreme difficulty fostering their children's abilities to achieve autonomy, separation, and a full sense of self (Zilberfein (1996). These children, when grown, often do not get a chance to live their own lives (Bergmann & Jucovy 1982). A comprehensive list of possible pathological factors of children of Holocaust survivors was compiled by the American Psychoanalytic Association (Williams, 1972). Among the factors mentioned were disturbances in autonomy-separation, difficulty identifying with parents, problems with aggression, and excessive conformity with parental ideals, particularly regarding their need to "undo" their parents' pasts. Sorscher and Cohen (1997) add to this list with their discovery of significantly greater Holocaust-related imagery among children of survivors. These researchers indicate that this preoccupation with parental trauma long after the actual events . . . infers an ongoing struggle to integrate the enormity of their parents' experience of horror (p. 499). Zilberfein has suggested that the bond between the survivor parent and the child is exceptional (p. 39), thus, issues of independence and autonomy are tied up in this extreme bond. Her research shows that the children of survivors feel extreme anxiety and responsibility for their parents' safety and happiness (p. 43). She found greater levels of anxiety and fearfulness

among these children of survivors as well as less satisfactory adjustment in intimate relationships (p. 46). She also addresses abandonment issues of this group and how the lack of mourning by survivors is transferred to the children who, in many cases have to work to achieve this completion of grief. She states

> A recurring theme in the lives of children of Holocaust survivors is the confusion between independence and abandonment. Many children of Holocaust survivors feel that building their own lives and families can only be accomplished at the expense of their parents' well-being; it is as if separation would mean leaving behind parents who have suffered. (p. 51)

Davidson (1980) states that the denying silent parents have raised the most disturbed children (p. 14). She also identifies how children of survivors may reenact their survivor parent's past persecutory experiences. She describes how one daughter in a family of three girls, became emaciated. When asked about why she had stopped eating, she replied, "My mother also didn't eat when she was my age." Davidson also recounts children suffering from depression, low self-worth, and separation anxiety. She indicates that borderline and psychotic states have been seen in adolescents, mostly girls, who had been subjected to intense, clinging, symbiotic-type relationships by their mothers with the collusion of the father (p. 18).

"Born guilty": Issues for Perpetrators of Nazi violence

Kaslow (1995) provides important insights into the issues of the Holocaust for descendants of Holocaust victims in a recent paper where he describes an international conference of children whose parents survived the Holocaust and children whose parents were perpetrators of violence. For the survivors of

perpetrators, he indicates that these children are "loathe to deal with the legacy of being born guilty" (p. 281). Working with a German participant, Hans, at a family therapy conference in Europe, he used a multigenerational family therapy model (See Framo, 1992 and Satir 1988), to help Hans address "his story of the silence in his family about the holocaust years and his father's service in the Germany army" (p. 281) Hans indicated that he is "Furious and resentful about his heritage and unable to convince this parents to communicate with him candidly about this extremely significant topic." (p. 281) For Hans, the silence led him to escape into addiction. In the family re-enactment process, according to Kaslow, Hans, however, was able to portray a picture of his family's story about this period in time. For Kaslow, she was

> Moved by the tragic consequences of the holocaust on the survivors of the perpetrators. Somewhere during the session my own personal identification with the Jewish victims was set aside as my role of therapist took over, and the capacity to touch and be touched by the pain in an existential way allowed me to reach out and try to be a healer. The waves of gratitude expressed then, and since, reinforce the universality of deep pain and the caring we share within the family...(p. 282-3).

Kaslow identifies a series of themes that plague holocaust victim survivors. These include:

1. Questioning how such massive hatred and destruction could occur.
2. Dealing with survivor guilt and shame and atoning for the sins of one's ancestors.
3. Questioning whether one is somehow tainted and therefore destined to live an unhappy, damned life.

4. Learning how to find out the truth from one's grandparents and/or parents so as to know what happened to their significant others (i.e. to learn about their roots and family of origin heritage).

5. Finding ways to end the nightmares and dissipate the pervasive anxiety and depression.

6. Seeking or dispensing retribution. (p. 283)

From Kaslow's work (1995), several important areas of rapprochement for survivors are offered. These are as follows:

1. Recognizing that forgetting was not possible or desirable, and forgiving was impossible.

2. Recognizing that attempting to move beyond the past and into the present and future together as respectful colleagues interested in similar goals was plausible.

3. Most participants [of the conference] agreed to consider designing collaborative research projects addressing these issues of survivors.

4. Acknowledging that although the dialogue had seemed overwhelming at times—as well as infuriating and terrifying, it had been demystifying, enlightening, reassuring, and invaluable. Nobody had been scapegoated; all had felt free to unburden hidden torments.

5. Agreeing that it was important to reconvene and planning to meet [again] in order to attempt to ascertain the impact of the workshop and to plan next steps. (p. 288-289)

Continuing to bring recognition to and healing around the Holocaust—for survivors, perpetrators and their children—informs us about the importance of this process with social genocide experiences throughout the world.

Broader themes to examine related to current ethnic and social hatred

Moving from the focus on survivors and their families, I want to address ethnic and social hatred in current times. According to Church (1994), he indicates that

most of Europe is in the midst of a "surge to the political and cultural right, and with it, a loathing of dark-skinned immigrants and Jews. (Cited by Stein (1994), p. 42)

Current news events illustrate a rise in hate crimes in this country, particularly against African Americans and Jews, and around the globe. In America, recent legislation has been enacted to seriously punish offenders of hate crimes and acts of terrorism on our soil. Hockenos emphasizes that "anti-Semitism is alive and flourishing throughout Eastern Europe, even in the virtual absence of Jews (cited by Stein, p. 44) Hockenos 1993: 272)). In America, anti-Semitism hits even the smallest most remote communities of Montana (see Stein, p. 43) as well as the metropolitan areas residing on both coasts where the largest majority of American Jews reside.

I mentioned that much of the ethnic hatred arising today stems from the transition out of communism. Psychohistorian Howard Stein (1994) recently wrote about the transition from the Cold War. He said,

> It is at once obvious, counter-intuitive, and ironic to realize the extent to which the Cold War between the Soviet Union and the United States psychologically organized (not only "disorganized" and threatened to destroy) much of the world. With the political and ideological collapse of the Soviet Union and the Empire, the bi-polar world has disappeared. And with it, the return of the repressed, the split off, and the projected contents once stored behind the Iron Curtain. (p. 40)

For some of us, the end of this bi-polar globe, is simply a relief. Yet, to resign into a kind of benign state of being is unproductive. Why? From my travels to Eastern Europe, I became aware of the resurgence of ethnic hatred and ethnic nationalism. Some colleagues indicated to me that they hold on to several passports,

some fake just in case they need to flee quickly, without using government documents that indicate their Jewish heritage. Whether using someone's ethnic heritage as the focus of anger and rage, or basing that heritage in nationalism, both forms of hatred serve heinous purposes. When Stein suggests that what has been repressed and stored behind the Iron Curtain is now resurfaced, he helps us understand that certain beliefs are tightly constructed and packaged for long term purposes. Thus, for Jews, the fear associated with their long history as a scapegoat for political agendas, the target shooting is, again, on.

Beisel (1994) and Stein (1994) both discuss the search for new enemies to replace our [America's] earlier free-floating aggression of Communists. It has now been four years since the "fall" of the Soviet Union, and no stable, permanent embodiment of evil has emerged to claim the world stage as the Soviet Union did. (p. 41)... Not only eastern Europe, but the entire world is now "free to hate (Hockenos 1993). And now, the world is quickly rediscovering its Jews. (p. 41-42)

The psychohistorical work of Rudolph may offer some clues [about our search for enemies]. For 25 years, his research has shown the enormous power of traumatic reliving in history, and in his own recent essay on the new Germany, he reminds us that "History, especially painful history, runs deep and dies hard. Its locus is not the books about it that few read, but the living heritage that few escape (Beisel, p. 32.)

Because the Holocaust represents one of the most extensively documented pedagogical examinations of basic morality, we can pull out lessons that can direct our future actions on behalf of, in a stance of advocacy for, the types of clients social work interfaces with daily. If the sheer magnitude of the documentation of the

Holocaust allows historians and other scholars to learn about this period of our global history, the lack of documentation about other acts of sanctioned genocide should not be ignored simply because the evidence is scant. American indigenous peoples have died at the hands of colonialists, early settlers, and later, through U.S. treaties and war strategies. "The disturbing rise of neo-Nazism and the horrors of ethnic cleansing in the former Yugoslavia and Somalia teach us that the degenerative spirit of the Holocaust remains alive and well in the today's world" (Nordstrom, 1995, p. 569). What appears similar among all examples of ethnic hatred and social genocide is the way in which the perpetrators devise images that distort the people they are attempting to eradicate. For example, early colonist's decried that Native American's were pagans, heathens. The blood of Jew's, according to Nazi propaganda, poisoned Aryans.

Some psychohistorians have suggested that when groups suffer emotional collapse, and individual intra-psychic defenses are disintegrating under stress, the repressed feelings of personal badness which start welling up from the unconsciousness are sometimes symbolically experienced as "poisons." Beisel gives the example of Hitler, stating that "...Hitler was trying to get out of himself when he called Jews "blood poisoners." (Beisel, p. 4)

Responses for ethnic and social hatred

Responses to ethnic and social hatred must be clear, swift, and concrete. Among areas that we must focus, I want to turn our focus to those we entrust to guide our thinking and our new directions—our scholars and researchers. We must also examine how helping professionals play important roles in constructing

opportunities for social change in this arena. We must examine how our social, economic, and political structures, along with our cultural groups can take responsibility for changes that move us globally to the potential of and ability to gain global peace.

Standing within a large, state land-grant university, over a century old, my first thoughts relate to broadening our thinking in the halls of science. We know now and knew during World War II that many intellectuals--**university professors and scientists**--were writing extensive discourses to rationalize the Nazi platform. Medical scientists were also encouraged to conduct experiments on prisoners that they deemed equivalent to our use of rats and other animals for today's medical advances. These scientists acted criminally (Konopka, personal communication, April 17, 1998). We must safeguard that universities and independent scientists do not become corrupted as they undertake their scientific studies.

Today, as during the Holocaust, I believe that **each of us** is bombarded by information and sometimes we get tired **trying to figure out what is real.** What is true? We just don't want to believe all that we hear, or, all we see. Sometimes, however, we conjure up ideas that raise suspicion of wrong-doing into an issue or social concern where we have inadequate information. When people ask why no big power confronted Germany on their death camps, we hear responses such as "no one really wanted to believe it was going on." That was not entirely true, though. We did know a great deal about the terrorist activities of the Nazi's (Konopka, 1988). Nazi propaganda was widely distributed.

If we don't see something, then we generally don't have to believe it exists. This is actually an example of how **we immunize ourselves from reality[ies]**. We

do know that the Nazi party perpetrated violence as early as 1933. Germans and occupied countries did know of the terrorism. Many people did not *want* to believe the atrocities. Yet, some people did, however, act in courageous ways to protect the Jews. The Bulgarian's, for example, "courageously resisted Nazi efforts to have Jews deported to death camps. Bulgarians brought Jews to live in rural areas, saving the entire Jewish community" (ADL News, Internet 4/14/98). The Dane's also saved Jews from extermination by equal heroics.

As we today promote pluralism, appreciation of diversity, and other aspects of multiculturalism, we must recognize that these hopes for pluralism must be espoused with **recognition that cultural lifestyles, values, and traditions, are not excuses for inhuman treatment** of members of the group. For girls and women, for example, genital mutilation and other forms of violence against women are often termed "cultural." This should not serve to dissuade us from recognizing the lack of respect and human dignity entwined in violence perpetrated upon others through ethnic tenets.

How we address the rise of hate crimes in the United States is important to reducing these types of terrorist acts. Many social workers, my students included, are interested in research and practice in this area. In some instances, social workers have become involved in **helping victims and survivors of hate crimes**. Communities are looking for solutions to hate crimes. Community-based social workers are able to **create forums** that bring people together to discuss hat crimes and find realistic solutions.

Human rights address basic choices that each individual should gain from their government. The inability of our government to **approve the United Nation's Bill of**

Rights for Children and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) points to the complexities of our country's family policies. Actually, America's focus to preserve the legal focus on family above children's rights and women's rights illustrates how hard it is in America to provide basic human rights for individuals.

What appears worrisome today, amidst the major socio-political changes underway, is the notion that Western liberalism democracy will soon become universalized "everyone would become like us." (as reported in Time, see Elson, 1989: 57) (Stein, p. 40) The Western liberal democracy was built within its own experiences of ethnic hatred and social genocide. We must, as I stated earlier in this paper, **look to moral structures that promote equal respect for all individuals and families, without superiority over others.**

Political, economic and social scientists must further examine the interplay of democratic philosophy and economic structures. In emerging democracies today, we are viewing the powerful drive for economic well-being. Economic success has been the strongest director of social change for the peoples of emerging countries. Unfortunately, structurally sound and effective governmental frameworks have not replaced the fallen structures of even five years ago. This lack of clearly articulated policies between government and its citizenry has contributed to the rise of ethnic struggles. Groups are competing amongst each other for control, recognition, and access to and use of national resources. Thus, **competition among individuals and groups becomes conflict; hate turns to terrorism**.

Our work is to learn about how we can create communities, and complementary government systems that promote equal respect for all its individuals

and families, without moral codes of superiority over others. I recognize that these ideas presented represent only a beginning point for our thinking in the area of ethnic and social hatred and human rights. I ask you to come together in search of **innovative, creative ways to join together globally for peace with** all peoples.

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